diet when there is no need to barter or sell them for more filling dietary necessities and when cultural factors favor vegetable production. 262 511 244

Though women predominate in gardening activities in Caticugan the poblacion school teaches only the boys to grow vegetables. It was an early American idea to add gardening activities to the elementary curriculum; the officials concerned did not realize that in the barrios gardening is mainly a female activity. This is probably because women, not men, are the vendors of vegetables. In fact, a man who would sell vegetables in Caticugan would be a deviant in the eyes of most of the barriofolk. One man who vended vegetables was known to all as a bayote, a name for very feminine-acting men. In southern Negros the school boys are being trained to do a girl's work in the barrios. 874 177 244 462 [838]

Kalamongay

The most commonly grown vegetable in Caticugan is kalamongay (Tag. Malungay: Moringa oleifera Linn.), a small tree-like plant that produces leafy branches. The branches are cut and stripped; the small tender leaves are cooked as greens. Kalamongay often grows so tall that small children can climb it or the top branches are cut with a small knife tied to a bamboo. When the rains come kalamongay is cut back and new cuttings planted. Sometimes ashes are spread around the base of the newly-planted 244 [824]

Calendars with pictures of the Holy Family or religious scenes are common in the dwellings; these calendars are distributed free by Dumaguete Chinese merchants. Photographs are fairly typical--pictures of weddings, funerals, relatives, school graduations, etc. A few houses had an aparado, a chest cupboard, often with glass doors.

Every Caticugan dwelling had a family or domestic altar. In some cases the altar was merely a religious picture or a cheap plaster figure of a saint placed on a small shelf or, in one case, on the top of a trunk. A few altars were quite elaborate with two or three religious figures and pictures, vases (often beer bottles) for flowers, and paper cut-out or tinfoil decorations. Some altars have a small tin container filled with coconut oil with a wick made from a twist of kapok or native cotton.[5] The most elaborate altar in Caticugan belonged to two unmarried brothers who lived together; both young men were considered to be bayutes, highly feminine-acting men.

Little care is given most altars; they are often dirty and disarranged. During a novena or the fiesta, however, the altars are cleaned, rearranged and fresh flowers put in the vases.

4 (Continued) and several pages of current events. Personal communication to the writer from Mr. B. Canete, Circulation Manager, Liwayway Publications, Inc., Manila, April 3, 1954. Typescript.

5 There are two varieties of tree cotton in Caticugan, kapas samay and kapas dako; both were identified as Gossypium brasiliense Macf. Also see Brown, op. cit., II, pp. 401-3.

51:Hart E-3 (1950-1952)1954 OA1 Philippines
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796 sentation implies. First, the novenas (either individual or group prayers) which usually precede the fiesta, the last prayer occurring on *vesperas* evening. Second, the masses held in honor of the patron saint on *vesperas* [851] (the day before *kahologan*) and *kahologan* mornings. Third, the baptism of babies, particularly those born since the last fiesta in *barrios* isolated from the *poblacion* church. In some *barrios* distant from the *poblacion* church of Siaton, as many as 30 babies were baptized by the priest when he visited the community for their annual fiesta. Fourth, the religious procession held on the afternoon of *kahologan* (sometimes on *vesperas*) when the patron saint is taken from the chapel or church and paraded around the fiesta area.

The religious, economic, and social activities of the rural fiesta complex are not solely concentrated in the "fiesta core" which, for most purposes, can be described as *vesperas* and *kahologan* days although variations do exist in some *poblacion* (but rarely *barrio*) fiestas. A series of weekly pre-fiesta dances are held, sometimes beginning two or three months before the "fiesta core." Barrio Caticugan's pre-fiesta Saturday night dances began (in 1951) a month before *vesperas* while those in Siaton *poblacion* started nearly three months before *vesperas* in 1950. As the fiesta approaches these dances increase in frequency, attendance, and admission fee for the individual. Many of the people begin to repair, or even enlarge, their dwellings for the coming fiesta. Efforts are made to earn additional money in order to entertain properly visitors during the fiesta, buy new clothing, etc. One of the busiest periods of tailors and dressmakers in the rural areas is several months before the fiesta. No Filipino likes to wear the [838] same dress at two different fiestas. Beauticians (often *bayots*)[6] invade [305] the *poblacions* and *barrios* along the road to set up their permanent wave shops. Local stores begin to stock their shelves with foods associated with the fiesta but not normally sold to their patrons. More and more committee meetings are held regarding the fiesta organization as the period approaches.

796 An innovation introduced to the original Spanish fiesta complex is 541 the beauty or popularity contest. The beauty candidates are local *barrio* or *poblacion* girls who are supported by various factions in their communities. In the *poblacion* for example, the municipal employees, merchants, and school-teachers will sponsor a candidate for "Queen" or "Muse" of the fiesta. These contests are not as typical of *barrio* fiestas as in larger communities, nor nearly as elaborate. Tickets are sold by the candidates

[6] Hermaphrodites.